/398 cont./

752 The whole of the lower part of her body was badly burnt, in some places the bones were exposed" /cited in English/.

515 It is not surprising that the entire surface of the body of these Indians and also every larger object they use exudes a penetrating odor of smoke. Moreover, the uncovered parts of their body become deeply tanned. I observed that my own face and hands became colored after only a few days of frequent visits to the Indian huts. This change disappeared only after persistent, thorough scrubbing with soap and warm water for a few weeks at home.

/399/ Our Indians do not use special material for illumination. The weak light given off by the fire suffices. They do not work at night anyway. If a light is necessary to look for something or to examine something, they strip off a handful of the brush with which their hut is covered and place it on the fire which immediately flames up brightly. In order to light a path in the dark, they wave a dry, smoldering piece of bark back and forth until it flares up. Signal fires serve to convey messages over a long distance and have special meaning.

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[203]

The Indian roasts and fries his food at the fire and also melts his whale blubber there. He never eats animal food raw. Finally, he needs the fire for some of his handiwork. With fire, he makes rushes flexible for the braiding of baskets and ropes; he bends the large pieces of bark for his canoe; he dries raw materials and implements before or during their utilization; he fells hollow tree trunks by burning them out, and so forth (63).

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63. For the manifold uses of fire by these Indians, see Hyades (q):345. In Volume I, page 207, I have described how the Selk'nam make use of it.

The Yamana could probably do without their clothing and their miserable hut on the frosty Cape Horn archipelago, but they could never give up their open fire in the hut and in the canoe (64).

64. "As life is impossible here without fire, the